

# Christian Intelligencer.

"WERE ONCE THESE MAXIMS FIXED—THAT GOD'S OUR FRIEND, VIRTUE OUR GOOD, AND HAPPINESS OUR END, HOW SOON MUST REASON O'ER THE WORLD PREVAIL, AND ERROR, FRAUD AND SUPERSTITION FAIL."

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[From the Magazine and Advocate.]

ILLUSTRATION OF SCRIPTURE:—THE RESURRECTION.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so they also which sleep in Jesus will be brought by him. For this we say unto you by the word of the Lord, that they which are asleep in Christ shall not be hurt, but shall be brought with him. For the Lord himself shall descend from heaven with a shout, with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore, comfort one another with these words."

1 Thess. iv: 13—18.

I am requested by a worthy gentleman in Ohio, and by another in Canada, to give my views of the above passage of Scripture. Several others have heretofore made the same request; but from the multitude of avocations constantly pressing on me, and various other causes of delay, I have never found a convenient time till now. In complying with these requests at this time, I would beg leave to state, that the following exposition is given, not as the exposition or sentiment of a denomination, sect or party, but simply as the sense in which I, as an individual, understand the passage and the subject treated of.

The apostle had been exhorting his Thessalonian brethren to abstain from all iniquity, to practice all the Christian virtues, and to live as became the followers of Christ; and in the passage at the head of this article, his principal object seems to have been to impart substantial consolation to them under bereavements to which they were liable, in the loss of kindred and friends, to exhibit to them the doctrine of life and immortality beyond the grave, and show them that, notwithstanding kindred and friends might drop into the cold arms of death, yet there was "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for them." Hence, they ought not to "mourn as do those without the hope" of such an inheritance—but should "comfort one another" with those consoling words which he spoke.

"I would not have you to be ignorant, brethren, concerning them which are asleep." From the occurrence of the word *asleep* in this and the fifteenth verse, and the phrases, *sleep in Jesus*, (verse fourteen) and *dead in Christ*, (verse sixteen,) which undoubtedly all mean the same thing, some good Christians have inferred, not only that the *body* slept in the grave, but also that the *soul* or *spirit*, slept in unconsciousness, and that all who depart this life shall continue thus to sleep, in unconsciousness till the close of time and the future general and simultaneous resurrection of all the dead.

With such an opinion, the text under consideration, together with a few other passages, (particularly 1 Cor. xv: 51, 52) might, on a first and superficial view, seem to coincide, and rather to countenance it, perhaps, than otherwise. But from a more critical examination of these passages, and a comparison of them with numerous other declarations of Scripture on the subject of death and a future existence, I am satisfied it was not the design of the apostle to be so understood. I will, therefore, first introduce a few of those passages that, to my mind, clearly convey a different idea, with such remarks as the texts and subject suggest, and then give my views of the text in a paraphrase on the same.

Matt. xxii: 32. After the Sadducees had proposed what they considered an unanswerable objection to the doctrine of future existence and the resurrection, and Jesus had completely refuted their flimsy argument, convicting them of great ignorance of the Scriptures and the power of God, and pointing out the glory and happiness of the resurrection state, he quotes the language of God, saying, "I am the God of Abraham, and the God of Isaac, and the God of Jacob:" and then adds, "God is not the God of

the dead, but of the living." By this language Christ evidently meant to convey the idea that, although Abraham, Isaac and Jacob, to all human appearance, were dead, and sleeping unconsciously in the grave, yet they were, in reality, alive, and God was their God, which he could not be if they were not in existence. The same language is again repeated Luke xx: 37, 38, and it is there added, "For all live unto him."

Rom. xiv: 7—9. "For none of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living." By this language it appears evident to me that Paul believed that natural death did not put a period either to man's existence or consciousness; but that he really exists, is as conscious, and as much a subject of God's moral government and of Christ's mediatorial reign, after, as before, the dissolution of the body. This sentiment of the apostle, I think, will appear still more clearly by a few more quotations.

1 Cor. xv: 17—19. "If Christ be not raised your faith is vain. . . . Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable." The apostle having proved that Christ was risen, by appealing to his own knowledge of the fact, and that of other eye-witnesses, several of whom were probably then among the Corinthians to whom he wrote, considers this incontrovertible evidence that *natural death* or *the sleep of the body in the grave*, does not put a period to man's existence. For if it did, then those who had fallen asleep in Christ had perished, or ceased to exist, which he did not allow to be a fact; and not only so, that which was *known to be true*, viz., that Christ had risen from the dead, would by that supposition be falsified.

2 Cor. v: 1, 6—9. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. . . . Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body and to be present with the Lord. Wherefore we labor, that, whether present or absent, we may be accepted of him."

Pil. i: 21—24. "For to me to live is Christ, and to die is gain. . . . I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better: nevertheless to abide in the flesh is more needful for you."

It would seem that the last two passages needed no comment to show that they were at variance with the idea that man's conscious existence ceases at death. For if he desired to be "absent from the body" solely on the account that he might be "present with the Lord," he surely could not have expected that his spiritual part would be, at death, put into an unconscious slumber with the body in the grave, instead of being with the Lord. And why should he "desire to depart and be with Christ," calling it "far better" than to "abide in the flesh," if he believed that whether he died then, or lived a hundred years longer in the flesh, it would make no sort of difference in respect to the time of his being with Christ.

But I will not multiply passages on the above point by making any further quotations, nor occupy any more room with remarks on those already introduced; but proceed to state my views of the text at the head of the article by a running paraphrase of the same.

Verse 13. But, brethren, I wish you not to be ignorant concerning those of your friends whose bodies slumber in the grave, nor to mourn over them as do those who are without the hope of life and immortality beyond the tomb.

14. For as we believe that Jesus died and rose again, (for it was not possible that he should be holden of death,) even so also those who died in the faith of Christ, and whose bodies have returned to the dust from whence they were taken, have not perished, or ceased to exist, but are with their spiritual head, and God will bring them with him, at the close of time, when the glory of the Mediator's kingdom shall be consummated and he is about to deliver up the reconciled kingdom to his Father.

15. For this we say unto you by the word of the Lord, (i. e. by Divine authority and express revelation, it being no mere human opinion,) that those Christians which are alive and remain on earth till the coming of the Lord, will not anticipate, precede, or go before, (such being the meaning of the word rendered *prevent*,) those who had departed life long before that glorious advent of the Lord.

16. For the Lord himself shall descend from heaven with a shout, (an order,) with the voice of the archangel, and with the trump of God, (for the trumpet shall sound,) and those who died in the faith and obedience of Christ shall first be consummated in the glorious beatitude of that immortal kingdom; having not only been just men on earth, but now advanced to pure spirits made perfect.

17. Then those of the human family that are alive on earth, or remain in the body, having all submitted to Christ's government (for at that time all shall know the Lord from the least to the greatest—all the ends of the world shall have remembered and turned to the Lord, and all the kindreds of the nations shall have come and worshipped before him, Ps. xxii: 27) shall be caught up together with these glorified saints, in the clouds, meet the Lord in the mid-heavens, and having their vile earthly bodies "changed, in a moment, in the twinkling of an eye," and "fashioned like unto his glorious" and celestial "body, by the might of power whereby he is able to subdue all things to himself;" they shall thus be forever with the Lord, to behold his glory, shout his praise, and sing redeeming love.

18. Wherefore, comfort one another with these divine and consoling truths. The above I consider a natural and easy sense of the passage, one that does no violence to the language or meaning of the apostle, and that harmonizes with the other passages cited, and with the general voice of the New Testament on the subject.

There is a striking similarity between the language of this passage and that of several verses in 1 Cor. xv. In Thessalonians, he says, "the dead in Christ shall rise first;" that is those who died in the faith and obedience of Christ, shall be perfected in bliss and glory, after all on earth shall have submitted and bowed the knee to Christ, but before the change of those then living takes place and the Savior's glorious mediatorial kingdom is consummated. In Corinthians he says, "As in Adam all die, even so in Christ shall all be made alive. . . . But every man in his own order;" (implying that there would be different orders in point of time;) "Christ the first fruits;" afterward, *they that are Christ's at his coming*. Then, or more properly afterwards, (*Eita, postea*), denoting an interval, and succession of events, as in the preceding verse, "cometh the end (or consummation of his mediatorial reign) when he shall have delivered up the kingdom to God, even the Father: when he shall have put down all rule and all authority and power; for he must reign till he hath put all enemies under his feet. . . . that God may be all in all." In Thessalonians he speaks of the Lord's descent from heaven "with a shout, with the voice of the archangel and the trump of God," of the dead in Christ rising first, of the change of the living, and the glorious consummation of all in bliss at last. In Corinthians he speaks of the sounding of the last trumpet, of the raising of the dead and the change of the living, when this corruptible shall put on incorruption, and this mortal shall have put on immortality, and of the final triumphant victory over death and the grave, through Jesus Christ our Lord.

The idea of a *progressive resurrection* appears to me abundantly supported both by Scripture and reason. Many of the scriptures above noticed, clearly convey that idea to my mind, and particularly does the figure the apostle introduces (1 Cor. xv: 36, 37, 38, 42, 43, 44,) to illustrate the manner and process of the resurrection, support such a theory.

The germinating, the growing and the perfect maturity of the grain in the field, is a *progressive* operation—it is not the work of a moment, effected *instantaneously*. Nor do the Scriptures, to me, teach that the resurrection of the human family will be the work of a moment. I may be told the apostle uses the expression, "in a moment, in the twinkling of an eye," when speaking of the resurrection. But, if I understand him, he uses this language in reference to the *change of the living*, (i. e. those that shall then be living on earth in the body,) and not in reference to those saints who had died in Christ long before, who were Christ's at his coming, (verse 23,) and were to rise next to, or next after him; and of whom the apostle says in Thessalonians, "them also which sleep in Jesus will God bring with him" in his last, or yet coming advent. Mark the language—it is not "all the dead shall be raised instantaneously, simultaneously and in a moment;" but it is this: "we shall not all sleep, (i. e. die,) but we (i. e. the living, or those in the flesh,) shall all be changed, in a moment, in the twinkling of an eye," &c. The resurrection of those saints who died in Christ might have taken place long before this last change, of which Paul speaks; or it might have been progressively advancing from the time of their dissolution. When their bodies, which the apostle represents as "bare (naked) grain, it may chance of

wheat or of some other grain," were committed to the earth; the immortal germ, the heavenly blade in them, might have commenced shooting upward and been progressively advancing, till perfected in the likeness of their great spiritual Head, they shall be prepared to accompany him, to witness and share his triumph, when he comes to change the living and deliver up the kingdom to God the Father.

Christ's kingdom is a *progressive kingdom*; his mediatorial reign a *progressive reign*. The stone severed from the mountain without hands was to advance progressively till it should become a great mountain and fill the whole earth. The parable of the mustard seed, and many other similar ones, illustrate its progressive character.

Man is also a *progressive being*, both in respect to his *physical*, and his *intellectual* and *moral* nature. He cannot advance from infancy to manhood in a moment. So in respect to his intellectual and spiritual nature; he is a reasoning, reflective being, acts by motives, is governed by affections of various kinds;—and cannot, without a miracle, or a violation of the laws that govern his moral nature, advance instantaneously from total ignorance to perfect knowledge; from the most abject and debasing motives and affections, to the most lofty and pure and heavenly; from the lowest depths of moral pollution to the most exalted and perfect holiness. It requires a length of time, the presentation of objects and motives, the exercise of the moral and reflective powers, &c., to accomplish this: and to me it appears as clear as demonstration can possibly make it, that a mere *physical* change will not necessarily, and, indeed, cannot of itself produce a *moral* change.

The word *resurrection* (Greek, *anastasis* and *egesis*) literally signifies a rising, either in a *physical* or *moral* sense. It is used (as are also its corresponding words), from *egere*, rise, raise, risen, to denote the rising of the body, as in raising Lazarus, John xi; and the son of the widow of Nain, Luke vii: 14; the rising of the bodies of the saints, Matt. xxvii: 52; also to denote the elevation of persons from a low and degraded condition to one of purity, holiness and moral excellence. "Awake, thou that sleepest, and arise from the dead, and Christ will give thee the light." Eph. v: 14. "As Christ was raised up from the dead, by the glory of the Father, even so we also should walk in newness of life." For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection. . . . As ye have yielded your members servants to uncleanness, and to iniquity unto iniquity: even so now yield your members servants to righteousness unto holiness. . . . Now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end everlasting life." Rom. vi: 4, 5, 19, 22. So far as Christians forsake sin, and are freed from its debasing power, partake of the spirit of Christ, and live in holiness and purity, so far they are partakers of the resurrection of this life. Christ says, "I am the resurrection and the life." Although the resurrection in a moral sense may begin here, it cannot be perfected in this frail, imperfect state.

From the foregoing observations it appears that the resurrection is a *progressive* work—the nature of Christ's kingdom, the moral constitution of man, and the testimony and general voice of the Scriptures, concurring in such a theory.

And it is worthy of observation, that this view of the subject is happily adapted to meet and obviate any and all objections that are raised by Partialists against the doctrine of the final salvation of all men, founded on the fact that many go out of the world irreconciled to God, alienated and enemies in their minds by wicked works, and strangers to the covenant of his grace. For if the holiest and best of Christians here are still imperfect, and need a further change and elevation of views and character to fit them for the glories and beatitude of heaven, the principle of a *future change*, and *progressive elevation* is established, and may be safely applied to those of less excellence and elevation of character. And if it may be applied to the most frail and imperfect Christians on the earth, why not apply to those who are one degree below them, in point of moral character? For there are all degrees of character from that of the most exalted saint to that of the most abandoned sinner. The poorest of saints (so to speak) is but one degree better than the best of sinners.

If it be here objected, that there is a vast difference between the worst of saints and the best of sinners, occasioned by the former believing in Christ, and the latter not—that faith in Christ, here, is a *sine qua non*, I answer, the very persons who raise this objection believe in the salvation of many who do not, in this life, believe in Christ. They believe in

the salvation of infants, and idiots, and many of the Heathen, who never did nor could, in this life, believe in Christ. And if means of instruction, moral improvement and salvation, be granted and employed for the benefit of these classes who never believed on, or knew any thing of Christ in this life, what possible reason can be assigned why the same means may not be employed, and prove equally successful, with others who go out of the world without faith in Christ? Does death dissolve the tie between the creature and the Creator? Is not man as much a subject of God's moral government hereafter, as here—as much within his dominion, under his control, and within the reach of his arm of mercy, in another state of being, as in this? Who shall undertake to limit the arm of the Holy One, and say, "thus far shalt thou go, and no farther?"—say that he cannot as effectually employ the means of salvation beyond, as this side of the grave? Is not Christ Lord both of the dead and the living? (See Rom. xiv: 9.)

The New Testament in various places clearly teaches that he is—that he has all power in heaven and in earth—that he can and will employ, efficaciously and successfully, that power for the conversion and salvation of all—that he shall see of the travail of his soul and be satisfied—that he will draw all men unto him—that he shall finish sin, make an end of transgression, bring in everlasting righteousness—that all shall be made alive in him, and he that is in Christ is a new creature—that where sin abounded grace did much more abound, that as sin hath reigned unto death, even so might grace reign, thro' righteousness, unto eternal life through Jesus Christ our Lord. These facts being established, it clearly follows that if all are not brought to repentance in this state, they must be in the next—that if all do not here exercise faith in Christ, they must hereafter—that means of discipline and instruction will there be employed to humble the proud, subdue the impenitent, reclaim the wayward and wandering, instruct the ignorant, elevate the degraded and save the lost. For Christ must reign until he hath subdued all things unto himself, till death, the last enemy, is destroyed, and a redeemed world of intelligences shall humbly bow at the foot of the cross and own him Lord, to the glory of God the Father.

The general voice of the New Testament is, that *all* shall be saved, and there is not, in my view, a single passage in the whole Bible that militates against it. And can there be a more glorious, or more cheering thought than this: that all, however far they may have wandered, shall at last be reclaimed and brought back to the fold of the great Shepherd and Bishop of souls—that his empire extends over this and the future world—over men in and out of the body—over all created worlds and beings—that under his reign mankind shall be progressively advancing onward and upward till the resurrection of all shall be complete, till all are made perfect in their head, (for he is the head of every man,) and the reconciled kingdom shall be delivered up to God the Father, and God shall be truly *all in all*! My heart leaps for joy; my soul exults in triumph, at the thought of this most glorious consummation.

I cannot, perhaps, better close this article than in the language of the pious Winchester, in which he has attempted to set forth the grandeur and glory of that triumphant day in a speech of the Savior of the world, on delivering up the reconciled kingdom to his Father.

D. S.

"My Father and my God, behold me, and the numerous children which thou hast given me, as the reward of my labor and the fruit of my pain. I have at length subdued all my enemies, and brought them freely and heartily to submit to my sceptre. Long and severe was the struggle, and many that loved me doubted whether I should ever so far prevail as to bring my greatest enemies to be my friends; but I have succeeded according to thy will, and thy glorious purposes. Thou didst create all to glorify thy name, to enjoy thy love, and to be happy in beholding the light of thy countenance, and when some of thy creatures fell from their first estate, thou didst appoint me to reclaim and restore them."

"Father, the long expected time is at last arrived, when thy Son having accomplished thy designs, approaches thy throne to resign his kingdom to thee. Thou didst give him power over all, and he hath given eternal life to all which thou gavest him. All that thou, O Father, gavest me, have at length willingly returned to me, and behold I present them before thee this day, reconciled to thee, to me, and to each other. See, my Father, and behold throughout this mighty throng, there is not one knee but what bows in the most cordial manner, not a tongue but is ready to shout thy praise, nor heart that doth not overflow



with love to thee. All are thy willing and obedient subjects, reformed from all their evil ways, and forever confirmed in the purest habits of goodness. Look, my Father, through the wide extended universe, for thou beholdest all thy works in every situation with the utmost ease, see, there is not one rebellious creature to be found! Where sin once reigned and abounded, grace now reigns and abounds much more. All confusion and disorder now destroyed, the whole creation exhibits one great scene of peace, harmony and divine order. — All creatures are now wholly delivered from the bondage of corruption, into the glorious liberty of the children of God. All things in the universe are gathered together in one, are reconciled to thy government, and conformed to thine image and shall never more go astray. Sin, sorrow, crying, pain and death shall never more be known in thy extensive empire. Thou shalt be all in all. — Thy subjects no longer need a Mediator, they are all righteous and holy, and capable of beholding thy face with joy. I have seen the travail of my soul, and am forever satisfied. Thou hast fulfilled all thy promises to me in the completest manner, I have also performed my words to all my people, whom I have redeemed to thee, and from this day resign them to thee. Now they are all one, as thou, Father, and I are one; one spirit rules in them all, they have all the same designs, even to glorify thy name, and promote the happiness of each other.

"Thou art now ALL IN ALL, and let thy works praise thee."

"Thy glory shall endure forever, thou shalt rejoice in all thy works. This is the scene which completes that joy which was set before me, for which I endured the cross, despising the shame."

"To this bright and glorious day I directed my view; I beheld all things put under me; I saw, beyond the dark obscurity of sin, pain and death, the glorious day of light arise on all thy creatures."

"It is come, it is come, this is the day I looked for. The night is forever past, and eternal day is risen upon all creation, to set no more. Shout, O Heavens, it is done, it is done. Let all creatures adore thee, for this is the display of thy glorious, wise and gracious designs."

"Thou didst entrust me with the execution of thy wondrous plan, and this I have completed. Henceforth I resign the kingdom to thee; be thou thyself the Lord over all."

"In my whole process I have always been an example to all my flock, of which I am still, and shall remain, the Shepherd and head, I will therefore shew an example to all thy creatures that shall never be forgotten, which shall forever confirm thy authority over them; behold, I lay my sceptre and my crown at thy feet, and profess before all the hosts of Heaven, and the numerous armies that acknowledge my sway, that great and mighty as I am, I am subject unto thee. I bow myself before thine awful throne, I submit to thee as all thy creatures have voluntarily submitted to me. Behold me as the head of all principality and power, and with me behold all thy creatures submit and bow to thy sovereign sway."

Here the scene of divine revelation closes. GOD IS ALL IN ALL. I can go no further. The astonishing subject drinks up all my spirits! I am lost and swallowed up in the vast unbounded ocean of love!

"Let my soul adore thee!  
While God doth me surround!  
As a small drop in the vast sea  
Is lost and can't be found!"

All praise, for the Lord God Omnipotent reigneth; and he shall reign forever and ever. Amen!

#### CHRISTIAN INTELLIGENCER.

— "And truth diffuse her radiance from the Press."

GARDNER, APRIL 17, 1835.

#### MAINE WESLEYAN JOURNAL.

At length the Maine Wesleyan Journal, after a two month's silence on the subject of its charges, has spoken. We say the "Journal" — for we are not satisfied that it is the same person who now speaks, that wrote the objectionable article on February. — That writer took the signature of "G"; this has no signature; and though the present one speaks as if he were one and the same under both dates, the style of the writer and the spirit which he evinces are so decidedly superior to those of "G." that we are somewhat incredulous as to the identity of the persons. There are other circumstances that confirm us in this opinion. We ask the person who wrote the article in the Journal of the 9th inst. entitled "Ourselves," if he is the same that wrote the article on Prayer under the editorial head of Feb. 12 last? If he answers in the affirmative, we inquire again — why all this delay in noticing the requests which in several papers since that date we have urged upon his attention — nay, why now does he find it necessary to wait still longer till he shall "investigate" the subject? Or if he answers in the negative, we ask him again why he has, by his manner of writing given his readers to understand that he is the identical "G." and has conducted the editorial columns of the Journal regularly for several months past? For this is the idea held forth in his present article. We are informed by Methodist clergymen that there is no responsible editor of the Journal, but that different persons contribute, as convenience may allow, to its editorial columns. The truth, neighbor — stick to that, or throw up all your professions of religion.

We said the Journal had spoken — but it has not yet spoken to the point. All it says on the subject of our remarks is merely incidental. There is nothing definite. The writer does not say that what was said about one of the Chaplains of the Legislature is true, nor does he offer any proof to sustain the charge, or make amends for the error. All he says now upon this

subject is — "that it will yet be investigated and our declaration will be sustained, or in the absence of proof, we will make honorable amends." This is all we want — all we ever asked. To procure this we have again and again for two months pressed the matter home upon him. But he writes as if he himself were ignorant of the subject — as if the real "G." (which, indeed he professes to be himself,) were not at hand — as if he must wait awhile till he can be seen and consulted before the investigation takes place, the proof is offered, or the acknowledgment of error made. He says:

"We take this opportunity to inform our friends who may wish to know the attitude in which we stand to our opponent, that notwithstanding we have been arraigned, tried, and found guilty, before a prejudiced, interested, and therefore incompetent tribunal, acting under every inducement to partiality, acting too in our absence and without our knowledge [Qu. How is this?] the merits of the case will yet be investigated, and our declaration will be sustained, or in the absence of proof, we will make honorable amends."

This occurs at the head of an article about "Ourselves," in which the writer speaks of his own want of experience as an editor and of the indulgence which has been extended towards him by all of the fraternity, excepting the Christian Intelligencer, and this exception he thinks quite unwarranted. Pray, what is the writer thinking about? Does he expect, because he is young as an editor, he is to be allowed to bring charges against the professional, nay private characters of other people, and then, if those people feeling injured, ask him for proof of his declarations or suggest to him the expediency of retracing his error, they are to be regarded as the aggressors, as attacking him without cause and not showing him that indulgence which others, not implicated by him, have allowed him? Be it known to the Journal, that we were not the first to begin this disagreeable subject. It was he that gave the provocation.

And then did we not address him respectfully for information? And after waiting a fortnight, — he granting no reply — did we not renew our request — and wait another fortnight during a still unbroken silence — before we proceeded to administer the merited rebuke? We have arraigned and tried no man. He is the accuser. As one out of several gentlemen implicated, we are the party to be tried, not to try. We have called for proof — but no proof has yet been offered. What he means by saying we have tried him in his "absence" and without his "knowledge," we are wholly unable to say. As an editor he is present weekly before the public as well as ourselves. And he must have been a careless editor, truly, not to have known what we complained of or what we asked at his hands.

The long and short of the matter is this. The Journal of Feb. 12, stated to the public, that one of the then officiating Chaplains of the Legislature had publicly promulgated through a newspaper the atheistical doctrine that all prayer to God on any occasion, is unnecessary and useless, and the argument by which this doctrine was attempted to be sustained was particularly stated. Now we did not think such a statement ought to have been made carelessly or of malice, as it went very seriously to affect the religious and moral honesty of the gentleman, whoever it might be. We did not believe it was true of any other one of the Chaplains, and we knew it was false if the statement related to us. It seemed to be our right to demand an explanation; this we did twice, without obtaining any notice of our request; whereupon, in self defence, we proceeded to rebuke the editor for his course. He now says the subject shall be investigated. Very well — let this be done. If his statement can be made out, we promise him now that we will most cordially do him ample justice, by recalling whatever we have said in the belief that he deliberately stated what was not true; if he cannot sustain the declaration, let him not be too proud to make such an acknowledgment as becomes him — and he shall have credit for this.

The Journal of the last week has another article expressly relating to us. We have not read it with a view to notice it now, for we wish to settle one thing at a time. It appears to relate to the Aristocracy of the Methodist Episcopal Establishment, and is concluded, we notice, by the suggestion that we should endeavor to find authority in the New Testament for "a republican form" of Government. Probably the writer cannot be persuaded that there is anything republican in the genius of the Christian religion, and that it savors altogether of monarchy. We trust, however, that his love of monarchy in religion will not make him a monarchist also in political science. But we may be disposed to consider his suggestions on these subjects, after he shall have attended to our neglected requests.

There are upwards of fourteen thousand clergymen in the United States according to the American Quarterly Register, making about one clergyman to every thousand of the laity.

#### CHARLES WESLEY.

This was a much more sensible and discreet divine than his brother John Wesley. John was a noisy and infatuated man, as were about all his followers till within a few years. But Charles knew all the extravagances and swoonings which the Methodist people practiced were not induced by the spirit of God, and very wisely checked them whenever they came in his way. Take the following account of him, which is copied from Southey's Life of Wesley.

"That the body would sometimes partake of the violent emotions of the soul, and sink under the passions which the preacher had raised, he could not doubt, because it often occurred under his own eyes to persons whose sincerity could not be impeached; but he saw that this was not always involuntary; he frequently attempted to check it with success, and he sometimes detected imposture. A woman at Kingswood was disturbing herself, and crying out loudly while he preached; she became quite calm when he assured her that he did not think the better of her for it. A girl at Bristol being questioned judiciously concerning her frequent fits and trances, confessed that what she did was for the purpose of making Mr. Wesley take notice of her."

"To-day," he says in his journal, "one came who was pleased to fall into a fit for my entertainment. He beat himself heartily: I thought it a pity to hinder him, so instead of singing over him as had often been done, we left him to recover at his leisure. A girl, as she began her cry, I ordered to be carried out; her convulsions were so violent as to take away the use of her limbs till they laid her without door, and left her; then she immediately found her legs and walked off. Some very unstable sisters, who always took care to stand near me, and tried who could cry loudest, since I have had them removed out of my sight have been as quiet as lambs. The first night I preached here, half my words were lost through the noise of their outcries; last night, before I began, I gave public notice, that whoever cried so as to drown my voice, should, without any man hurting or judging them, be gently carried to the farthest corner of the room: but my porters had no employment the whole night."

#### LUBEC AND VICINITY.

This is to the eastern extremity of our State — the place we suppose where the sun rises. Well, the light of truth appears to be rising in that quarter. By a letter recently received from Br. W. S. Clark, who is located at Lubec, we learn that our cause is progressing in those parts. By invitation last fall, Br. C. then a student at the Westbrook Seminary, proceeded to Lubec, a region hitherto unoccupied by preachers of the glad tidings of great joy which shall be unto all people, where he found a respectable number of firm and efficient friends of the cause, who have greatly strengthened his hands. He says:

"Our brethren here are respectable in number, strong in faith, and what is far more pleasing, they are men of intelligence and correct habits. I labor with these people in word and doctrine three quarters of the time, and the remainder in Whitney, ten miles distant. Since I have resided here I have visited several of the adjacent towns and proclaimed the joyful tidings of a world's redemption. And it is with pleasure I inform you that here I find a sphere of usefulness. Truth is powerful; my friends are intelligent, and zealous and determined, by the grace of God, to triumph over error, delusion and wildness. I hope I shall ever duly appreciate friends of so much mental freedom and discernment, and it is my prayer to God, that I may be enabled to walk before them in the way of a blameless life."

#### CORRECTION.

At the request of Br. Fuller, editor of the "Universalist Watchman," we very cheerfully correct a mistake which we committed a few weeks since, whereby we located the Watchman in Woodstock, Vt. The truth is, the Watchman has been removed from Woodstock to Montpelier; and having long had our ideas of that paper and Woodstock associated in our mind, was the cause of the mistake, as it incidentally occurred in our article. Though now in Montpelier, we perceive the Watchman takes due notice of what is going on in Woodstock — as indeed it watches the signs of the times faithfully at all points of the compass.

#### ACCOUNT IN OFFSET.

It will be recollected that Dr. Ely in his last letter to brother Thomas, very charitably stated that he had "personally known but very few Universalists who were persons of good moral character." Doubtless the Dr.'s acquaintance with Universalists is very limited, much more so than the knowledge which Universalists have of the orthodox. There is a venerable father in Wentworth, N. H. the Hon. Caleb Keith, who knows more of Dr. Ely's brethren than he knows himself, and, through the Concord Star, he testifies as follows:

"As I am a constant reader of your paper, I would ask the privilege of 'filing an account' as an 'offset' against Dr. Ely of discussion memory. I allude to one of the closing paragraphs of his valedictory to Br. Thomas, wherein he thus saith — 'while I am compelled to say that I have personally known but very few Universalists who were persons of good moral character.' In 'offset' to the above charge, I would 'file' the following, viz: I was in the orthodox ranks 30 years out of 50 in my life, and I knew but 'very few' who were strictly and morally honest. They were generally a little more *theistical* after they had joined the church

than before. I give this to balance the good Dr.'s charge against Universalists. If this should not be thought enough, I have some half dozen Orthodox ministers in my mind's eye, that I might add to the account — of a more recent date; but believing I have given enough to meet the Dr.'s, next charge, if he should prefer one, as I like to be 'instant in season.' Yours truly,

CALEB KEITH.

Wentworth, N. H. March 24, 1835.

#### NEW BOOK.

We learn from the Universalist Watchman, published in Montpelier, Vt. that Br. Russell Streeter has prepared for the press a small work, which will be ready for circulation very soon, entitled, "Mirror of Calvinistic, Fanciful Revivals," &c. The special object of the work is to give people a correct description of Burchard, so that they may know how to estimate him, and to be on their guard against him, before he appears amongst them and gets them so excited that their judgment surrenders to fanaticism. We doubt not it will be a good thing — Br. S. never writes an uninteresting or useless book. The price will be 25 cents single.

#### STAR IN THE EAST.

This is the title of a very excellent Universalist paper, published every week in Concord, N. H. by John R. Adams & Co. and edited by John G. Adams of Rumney. It is printed neatly on a royal sheet open, and conducted with great industry and ability. There are few sheets which find a better welcome on our table than the Star. The paper has just entered upon a second volume. We hope new subscribers may be forwarded to the office in all desirable numbers, whereby the Star may be well and permanently sustained. This printing newspaper, that have not a large share of support from advertisements and job work, is poor business indeed, unless they have a large list of paying subscribers.

#### COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

#### Epistle to a Friend.

You will receive this, my dear friend, as a compliance with a request of yours, which reached me a few days since; desiring my written opinion respecting a portion of the Holy Scriptures. And while I claim, as a prerogative of mine, to use 'plainness of speech' together with a degree of prolixity; I would also request of you, the free exercise of forbearance, patience and charity. Knowing you to be my friend — though we have ever differed widely in sentiment, as it regards the doctrines of christianity — I have boldness to speak to you the 'words of truth and soberness.' And believe me, I do it with a greater share of cheerfulness, inasmuch as your request seems to favor not a little of rational enquiry — an attribute which, heretofore, I have had little reason to suspect was, by you, a very highly valued principle.

I make these remarks in the pure spirit of charity, believing that, aside from long cherished prejudices, you may have a disposition to receive and acknowledge the truth, when accompanied with sufficient evidence.

You have directed my 'special attention' to the eighth chapter of St. John's gospel. I have no means of knowing what might be your secret intention in selecting this subject particularly; but allow me to say that if it was with a hope of convincing me of error on my part, you deviated materially from a correct judgment — as you have surely known me long enough to be aware that I have some little acquaintance with every part of the word of God; and would not readily 'embrace any system of faith, unsanctioned by any part thereof.'

I really rejoice that you have granted me room so ample, as is the space of a whole chapter, as I have been obliged, too often to complain of a practice of introducing 'detailed passages,' and which are often foreign from the subject in question; — a favorite one of which is, 'my spirit shall not always strive with man' — Gen. vi. 3. — and others of similar nature, which, when applied to the doctrine they are intended to establish, will not bear the coming in contact with other Scripture, and of course *policy* requires a limited examination. They, however, seem to be ever new.

I shall now endeavor to give you my views of this chapter — claiming the privilege of interpreting Scripture by Scripture; and though I may possess a natural heart, I trust it will appear, that he who could wrest this chapter into the support of the endless separation of our race, must possess an *unnatural* one.

Common experience seems to justify the conclusion that, but two verses of this chapter, need at this time particular notice, viz: verses 21st and 44th. "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins, whither I go, ye cannot come." Verse 21st. This passage you are aware or ought to be, has been grossly misrepresented and abused. If I mistake not, while I was with you, a version of it was produced, like the following, "If ye die in your sins, where I am gone ye can never come" — the authenticity of which I seriously disputed; though some circumstance, at the time, prevented an examination of it; and it is more probable to my mind that it is now produced more with a view to prove my position untenable, viz: that no such passage existed — than for any other purpose. The forgetful or regardless manner in which many are apt to repeat the scripture, especially if it better suit their particular creed — seems but to strengthen me in this opinion. It appears from verse 3d and 13th, that our Savior was here directing his speech, particularly to the Scribes and Pharisees. Language of the same import, and addressed to the same people is found 33d, 34th verses of chapter seventh;

and again unto his own disciples, chap. xlii. 33, both of which vary from the first only in the absence of the declaration "ye shall die in your sins." "Ye shall seek me, and as I said unto the Jews, whither I go ye cannot come; so, now I say unto you," (my disciples.)

Here is language precisely alike, addressed both to friends and foes. How can this difficulty be obviated? I answer, by making a right application of the passage. But you say, "the Jews and all others who die impenitent, are in consequence, to be forever excluded from the presence of Christ." An event like this would indeed be lamentable; but my friend let us not be "wise above what is written" — this text, I apprehend, does not warrant the idea of the endless exclusion of any one. I admit, that "to die in sins," was a consequence of unbelief, ver. 24 — but, it ought not to follow, especially when not written, that eternal exclusion was or is a consequence of "dying in sins." This would be assuming too much, because, in the text no condition is expressed. We find it only in verse 24 — and how does it read? — "If ye die in your sins — no; 'If ye believe not that I am he, ye shall die in your sins.'" The latter clause, then, "whither I go ye cannot come," is a consequence, not of "dying in sins," but that he (Christ) was going to leave them, and they could not follow him, and applies both to disciples and unbelievers. Thus you will see there is a material difference between *manufactured* and original Scripture. This testifies, "If ye believe not that I am he, ye shall die in your sins"; that goes beyond and says, "If ye die in your sins where I am gone ye shall never come" — a desperate stretch indeed!

This point being established, our next inquiry is, what death is here spoken of? I am of opinion that it is a moral death, and not that of which all are to be partakers. This is evident from the fact that before closing his conversation, he makes use of the following words — ver. 51. "Verily, verily, I say unto you, if a man keep my saying, he shall never see death" — proving abundantly that he meant none other than a death in sins, or trespasses. For "one event" — the death of the body — "happenech to all." Death, in this case, is of that kind which "is the wages of sin" — Rom. vi: 23 — and is set the opposite of life. "He that believeth on the Son hath [not shall have] everlasting life." John vi: 47, iii: 26.

"While he that believeth not the Son shall not see life, but is condemned already." Ver. 18. Both are felt or enjoyed in this life — one as far from the common centre as is the other, and no farther. But whatever the nature of this death may be, it is certain — as the Apostle speaks the truth — that they, to whom it was spoken, shall be brought out of their state of death. The Jews, or those who were to "die in their sins" were cast out for a wise purpose the reason of which we shall find together with effect in the eleventh chapter of Romans. After having narrated some of the circumstances relative to their *stumbling* — "I say then have they stumbled that they should fall?" asks the Apostle — "God forbid; but rather through their fall, salvation is come unto the Gentiles" — ver. 11. "For if thou (the Gentiles) wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these (the Jews) being the natural branches, be grafted into their own olive-tree?" For I would not, brethren, that ye should be ignorant of this mystery; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob. For this is my covenant unto them when I shall take away their sins." — ver. 24 — 27.

Language like this needs no comment — their sins must be taken away and their state of death destroyed. "For if the casting away of them (the Jews) be the reconciling of the world, what shall the receiving of them be, but life from the dead?" — ver. 15. I think this is now sufficiently clear — that the Jews are now cast 'out' — dead in sins — yet their restoration shall be perfected — when he shall take away their sins. — In fact, it were easier than to bring in the "fulness of the Gentiles."

"Ye are of your father the devil" &c. — verse 44. I am aware that this has long been a favorite weapon in the hands of those who would have a house forever "divided against itself;" but I think, notwithstanding, that in order to use it in the sense, too often exhibited; a person must be driven to an extremity unenviable indeed. That a part of mankind are the legitimate offspring of the devil is a doctrine as far removed from scripture, or reason, as one end of the heavens, is from the other. First, because "one God hath created us" — Mal. ii: 10; and not, the devil. Secondly — taking the word devil here used, "a murderer from the beginning," in its literal sense, allusion must have been made to Cain as he was the only "murderer from the beginning" that we know of. Now the Jews were the children of Abraham, and acknowledged as such verse 37. "I know that ye are Abraham's seed." They were also, "those that believed on him" (Christ) — verse 51. Are they then, in good faith children of the devil? But you may say, "they are his by wicked works." Then we agree.

They shall not however, be *always* his, even in this sense, for he (the devil) must be destroyed, and his unrighteous empire cease. I have no idea that the Almighty will ever divide dominion with him, so long as He retains the power He now possesses. It would be directly the reverse of what we know of Him; — On the contrary, "He has given all power (including of course, that of the devil) in heaven and in earth, to His Son" — Matt. xxviii: 18. who has possessed himself of the 'keys of hell and death' — Rev. i: 18. "Lo I come, (in the volume of the book it is written of me,) to do thy will O God" — Heb. x: 7. Why all these mighty works? For nought? Let the Apostle, to the Hebrews answer. "Forasmuch then, as the children (of the devil?) are partakers of flesh and blood he (Christ) also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil; and deliver those who, through fear of death, were all their lifetime subject to bondage." — ii: 14, 15. Will he perform this glorious work? Yes — "He shall see of the travail of his soul and be satisfied" — Isa. liii: 8. "If



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have glorified thee... I have finished the work which thou gavest me to do."—John xvii: 4. "Thy will be done on earth, as it is in heaven." Rest assured then my friend that "in due time" all this shall be accomplished.

The word of our God, that shall stand." I must not be misunderstood—that men are "children of the devil," only, as they are "children of sin." In the parable, we read "sow the seed of the devil or adverse spirit"—Matt. xiii: 38. But this adversary or temporary foe shall surely suffer destruction, as we have seen from the Scriptures. Did my limits allow I might adduce much more evidence to this effect. I do not think the devils are so formidable a being, as would be an angel transformed "with head erect," and I apprehend, that, when sin is finished, angelic glory shall be the portion of the righteous brought in.—(Dan. ix: 24.) There will be no more devil, nor pain, nor sorrow, nor any evil thing.

As an unbeliever in the practice of attaching too much importance to these passages of scripture, I subscribe myself, yours ELIOT.

## HISTORIC SERMON.—NO. 32.

"There was a certain man in Caesarea, called Cornelius, a centurion of the band called the Italian band." Acts x: 1.

Cornelius commanded a hundred men under the Roman government. He was not of the Jewish nation, though he had command in one of their cities. The Jews were now subject to the Romans, and many armed soldiers were stationed in all the principal cities in the land of Israel. Though Cornelius was a Gentile, he was a worshipper of the God of Jacob. "He was a devout man, and one that feared God, with all his house, which gave much alms to the people, and prayed to God always." Probably Cornelius, by living among the Jews had become acquainted with the Scriptures, which contained their history, and was brought to believe in the true God. And his faith was not a dead, inactive principle, but a faith which induced him to draw near to God in humble prayer, and to mankind in alms to the poor.

Cornelius was not only a devout worshipper of God himself, but his household, his family, and even some of his soldiers were devoted likewise, to the God, who joined with him in fasting and prayer, and were cheerfully and faithfully obedient.

While Cornelius was fasting in his house one day, at three o'clock, as he was then engaged in prayer, a man stood before him in bright clothing. He was an angel sent from heaven. This angel of God called Cornelius by name, and informed him that his prayers and alms had come up for a memorial before God. The angel directed him to send men to Joppa, and call for one Simon, whose surname was Peter. He told him that Peter lodged with one Simon a tanner, whose house was by the sea side. He would instruct Cornelius, what he ought to do. When this angel made his appearance, Cornelius was afraid, and said what is it Lord? This was a new thing to Cornelius. He had never before received such a manifestation. He had read, or heard of such things, doubtless, if he was acquainted with the Jewish Scriptures, but he feared when he saw the angel of God.

After receiving such encouragement and direction, Cornelius called two of his household servants, and a devout soldier of them that waited on him continually, and declared what he had seen. He then sent them to Joppa to seek for Simon Peter. It seems that God would honor his own appointed servants, each in his proper station. This angel of God, could have taught Cornelius still more if it had been the will of God. But God would teach Peter a useful lesson; and in order thereto, at the very hour when those servants arrive at his dwelling, Peter goes up upon the house top to pray, about noon, and become very hungry, and fell into a trance, which prepared him to receive the messengers, who were then waiting at the gate.

Peter had been chosen to preach the gospel to the poor Gentiles, as well as the Jews, and here was a proper occasion to prepare him to be a fisher of men, as Christ had predicted.

In Peter's trance, he saw Heaven open and as it were a great sheet knit at the four corners, let down to the earth, containing all manner of four footed beasts of the earth and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter, and kill and eat. But Peter said, not so Lord; for I have never eaten any thing that is common or unclean. And the voice spake the second time. What God hath cleansed that call not thou common. This was done thrice; and the vessel was received up again into heaven. This vision was, evidently, designed to teach Peter, that he might visit Gentiles as well as Jews, with the glad tidings of salvation. While Peter thought upon this vision, the spirit said unto him, Behold three men seek thee: arise, therefore, and get thee down and go with them, doubting nothing, for I have sent them.

When Peter had seen the men which Cornelius had sent, and ascertained their business, he called them in and lodged them. And on the next day Peter went away with them, and certain brethren from Joppa accompanied him. And the morrow after, they entered Caesarea. And Cornelius waited for them, and had called together his kinsmen and near friends. And as Peter was coming in Cornelius met him, and fell down and worshipped him. But Peter took him up, and saying, stand up; I myself also am a man. And as he talked with him he went in, and found many that were come together. And he said unto them, ye know that it is an unlawful thing for a man to one of another nation; or come unto him, or touch him. Therefore came I unwillingly, for I saw that ye had called me without guile, as soon as I was sent for. I ask, therefore, for what intent ye sent for me?

Cornelius then rehearsed what he had done and what he had experienced; how he had fasted and prayed, and how an angel in bright clothing had appeared to him, and informed him that his prayers and alms had been remembered by God, and that Cornelius should send for Peter, to speak to him of the things of God.

The angel had his work to do, and Peter his. Neither was to do the work of the other. Each one must attend to his own peculiar work assigned him. So it has always been in the kingdom of God. And so it generally is in the kingdoms of men.

Then Peter said, I perceive that God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him.

Peter proceeded and preached peace by Jesus Christ, "How that God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day, and shew him openly; not unto all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. To him gave all the prophets witness, that through his Name, whosoever believeth in him shall receive remission of sins."

Such was the substance of Peter's sermon at the house of Cornelius. "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision, and the Jews, which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out of the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptised, which have received the Holy Ghost as well as we? And he commanded them to be baptised in the name of the Lord. Then prayed they him to tarry certain days."

In this account of Cornelius, we have the first remarkable display of divine power and grace towards the Gentiles. Cornelius was accepted of God before, but now the Holy Spirit is poured out upon him and his friends in a remarkable manner, as it had been before upon the Jewish believers. Thus we now see that God regards Gentiles as well as Jews.

## NEWS DEPARTMENT.

"—And catch the manners living as they rise."

GARDINER, APRIL 17, 1835.

**THE RIVER.**—After several days of partial breaking up, the ice cleared out the entire length of the river, on Saturday the 11th inst.—precisely four months from the date of its freezing over,—a long blockade truly.

**THE SEASON.**—for all vegetable purposes — is about ten days later this Spring, than it was the last.

**THE TICONIC.**—By an advertisement in this day's paper it will be seen that the Steamboat Ticonic will run on the Kennebec during the present season. She commenced her trips on Wednesday, 15th inst. and will run regularly from Waterville to Bath three times a week while there is a sufficiency of water, and the remainder of the time daily from Augusta to Bath. The Ticonic, since last season, has been thoroughly repaired and undergone some important alterations, among others, the addition of a keel, which will doubtless improve her speed, and render her much more manageable. We trust the proprietors will be liberally rewarded for their enterprise.

**Silk.**—Judge Spencer recommends that the manufacture of Silk be introduced into the State Prisons, and that the cultivation of the Mulberry be extensively practiced in the vicinity of those institutions.

Not one in eight of the whole population of Edinburgh, according to Dr. Chalmers, attend Divine worship. He proposes erecting numerous additional, plain, cheap structures, for the operative classes.

A piece of land on Liberty-street, New York, about 100 feet square, now occupied by Grant Thorburn's Seed store, has been sold for \$100,000. It was purchased about 12 years ago by Mr. Thorburn, for less than \$20,000.

**Intemperance** is declared to be the primary cause of nearly one fourth of the cases of lunacy in the Massachusetts Hospital at Worcester. Nearly the same proportion of cases in the Maryland Hospital is ascribed to the same cause. Excessive use of snuff is set down among the causes in an account of the Worcester institution. Hard study, jealousy, disappointed affection, loss of property, fanaticism, family troubles, are given as the most prominent causes.

**Dr. Morrison** in his journey with Lord Amherst into the interior of China, discovered in the apartment of a Chinese an European picture of our Savior, crowned with thorns, holding a reed, &c. to which the owner of the apartment (not a Christian) paid adoration, and regarded with great veneration.

There is a brick making machine now in the course of erection near Louisville, which is to be worked by steam power, and is expected to turn out 200,000 well finished bricks per week.

The trade of Apala-hicola is now 29,000 bales of cotton exported the last year, and the first two months of this alone it is 30,000 bales.

The British American Hotel has been destroyed by fire at Quebec — insured for \$7,200.

**The Antiquarians** humbugged. — The British museum recently purchased a splendid specimen of the Saurian or lizard tribe, one of the "monsters born before the flood," and paid for it a sum of \$2500. It has proved within a few weeks to be an ingenious fiction in plaster.

The Morocco Lion was sold at auction on Saturday, at Washington, for \$3350. The highest bidder was the agent of a Menagerie in Boston.

## FOREIGN.

By several arrivals from Europe, since our last, we have received Paris dates to March 12, London and Liverpool 14th, Portsmouth 16th, and from Madrid to the 1st of March.

In England, the greatest possible excitement prevailed up to the 19th, the day on which parliament opened; all business appears to have been laid aside. The Cotton Markets even in Liverpool appear to have been suspended. In London, bets were made to an immense extent on the result of the election of Speaker. Both parties claimed to have a majority, and both contended the result would decide the fate of the Ministry. After a debate of considerable length, Sir James Abercromby, the Whig candidate, was chosen by a majority of 10 votes over Mr. Sutton, the Tory candidate, and former Speaker.

Parliament was opened with the usual pomp and formality, on Thursday February 23, by the King in person. His Majesty on his progress to an arrival at the Parliament House, was respectfully, if not enthusiastically, received by his loyal subjects.

The new Tory Ministry had been twice defeated — once in the important matter of the election of Speaker to the House of Commons, but evinced no intention to resign.

A debate had taken place in the House on the Canadian affairs, in which the Ministers had expressed their intention to send out a Commissioner to Canada, with full powers to act on the questions which agitated that part of the British dominions.

The American Indemnity Bill had not been acted upon by the Chamber of Deputies nor do we find that the Committee have made their report. A Paris date of February 26, remarks that they would do so in about a fortnight; which would carry it beyond the date to which our present advices extend. The members of the Committee had called for additional papers.

A debate of some interest took place in the French Chamber of Peers, Feb. 23, on the Slavery question. The Duc de Broglie expressed himself warmly in favor of emancipation, and of the success of the English system. This M. de Rigny was far from doing.

There appears to have been another dissolution of the French Ministers, caused on the question of the Tobacco monopoly. Up to the latest dates the King had not formed a ministry. Some accounts say that Soult — others Girard, M. Mole and M. Thiers, had been commissioned to form a new ministry.

**Death of the Emperor of Austria.** — The *Moniteur* of March 7th, contains a telegraphic despatch from the French Charge d'Affaires at Vienna, stating that the Emperor of Austria died suddenly at one o'clock in the morning of the 3d inst. He was in his 67th year, and had been Emperor, first of Germany and then of Austria, since 1804. He is succeeded by his son Ferdinand, now 42 years of age. This event, it is probable, will cause a great change in the future policy of the empire, as the present emperor is said to entertain a strong dislike against Prince Metternich.

**Lisbon, Feb. 23.** The change of Ministry which has been in contemplation for some time has at length taken place. The Duke of Palmella has accepted the office of Minister of Foreign Affairs; the Bishop of Coimbra has resigned the Home Department — and Villa Real Minister of Marine. We are perfectly quiet. The Cortes and the Government go in perfect union.

Our accounts from Madrid to March 1st, represent the fashionable and political world in the capital as thrown into commotion by a vote of the Chamber of Procuradores, refusing funds to the Conservatory of Music. It stirred up the bile of the Court, and the Queen shelled out from the privy purse.

The Queen's troops had gained several advantages over what is called the rebels. After a very sharp conflict, the heights of Guardo were completely routed. The rebels had 40 men killed, and the Queen's troops took a field piece, 130 muskets, two caissons of gunpowder, and other things.

A serious Carlist conspiracy had just been discovered at Cadiz, in consequence of the arrest of San Fernando, one of the chiefs of the rebels who had raised the standard of revolt in that province. The result of the discovery was that several persons of distinction had been arrested. Among them was Don Yriarte. It was planned to get possession of San Sebastian, and then to proclaim Charles V. Moreno was to aid and 1200 prisoners, confined at San Sebastian. Among them are 400 of the rebels.

The rebel Chief, Don Marcos Torreiro, has been arrested near the frontier of Portugal.

Letters from Soria, dated 24th January, mention that there are accounts from Logrono of the burning of some villages in the mountains which served as places of shelter for a band of Navarrese rebels. The village of Asarta is particularly mentioned.

Austria, Russia and Prussia have at last resolved upon the pacification of Spain — and the representatives of these powers have already received instructions to communicate with the Duke of Wellington on the subject, as nothing can be done without the concurrence of England.

**Athens, Jan. 21, 1835.** The latest intelligence received from the Morea represents that peninsula to be in a very disturbed state; and it appears that in the districts of Messina, which were last year the scene of civil discord, discontent is most openly manifested.

**Tremendous Conflagration.** — Two thirds of the city of Adrianople, the quarter inhabited by the Greeks, was, on the 24th Feb., destroyed by fire. The value of English manufactures destroyed is said to have amounted to 2,000,000 piastres.

Advices from Constantinople to 23th January state that the insurrection in Albania was at an end. The troops were returning.

**A laughable Fact.** — A simple servant boy one evening went up to the drawing room on the bell being rung. When he returned to the kitchen, he laughed immoderately. Some of the servants asking the cause of his mirth, — "What do you think? there are sixteen of them who could not snuff the candles, and were obliged to send for me to do it."

## FROM PERU.

We are indebted to Captain Voorhes of the United States Navy, who arrived on Sunday in the *Climax* from Chagres, for information of some importance from Peru.

On the first of January, the troops in garrison at Callao, amounting to four or five hundred, rose upon the officers, confined them, and declared openly against the existing government. Having hoisted the *American colors* they despatched a deputation, headed by a sergeant, to General La Fuenta, then on board the U. S. sloop of war *Fairfield*, and offered him the Government. That officer, who was in exile, had managed to get on board the *Erie*, and on perceiving that the insurgents had no commissioned officer at their head, he refused their offer. Upon this the revolted became alarmed, and the utmost confusion prevailed among them. In the meantime, the commander of the forces at Lima marched a force of six hundred men upon the revolted, and commenced a cannonade upon them. They held out a day and a half; when they were forced to surrender, and order was restored. A great number of the revolted were immediately shot.

The American shipping in the harbor were very much exposed during the cannonading, though not materially injured. The *brig* — had a shot through her hull.

A bloody battle was fought about the 20th of January, at the foot of Chimbora, between General Barregus and General Flores in which the former was beaten and driven into Quito.

Captain Voorhes states that the whole of the South American States, with the exception of Chili, were in a most unsettled and deplorable condition.

Gen. La Fuenta was popular in Peru, according to Capt. V., and was a candidate for the Presidency.

The U. S. frigate *Brandywine*, sloop of war *Fairfield*, and *schr. Dolphin*, were at Callao on the 13th January, the latter to sail in a few days for Columbia river.

N. Y. Com. & Eng. 30th ult.

**"WHERE IS PITTSBURG, MI."** A newspaper has been commenced at a town in one of the new counties in the upper part of Mississippi, under the title of the *Pittsburg Bulletin*, and if the first number, which is now before us, is any evidence of what it is to be hereafter, it will prove a spirited and useful source of information to the people of that state. It appears that Pittsburg is almost unknown, and the question, at the head of this paragraph, was asked by a writer in one of the papers at the metropolis, when he first saw the prospectus of the Bulletin. The Editor has answered the question in the following manner.

Pittsburg is a small town in the county of Yalobusha, whose name, we are told, is derived from, and is a corruption of, two Choctaw words, viz: "Yaloba," a tad-pole, and "Usha," a place. The name, therefore, translated into English, is "Tadpole Place." The town stands on the south bank of the Yalobusha river, a short distance below the mouth of Abatupinogue, and is one of the most flourishing towns in the northern part of the State.

On the 1st of December, 1833, there was but one house in the town — now there are two or three taverns, several stores, a school, a number of mechanics of various kinds, two clergymen, and last, not least, a newspaper, to give them all notoriety.

If this is not a respectable growth for a town in fifteen months from its commencement, we do not know what is. After this who will be silly enough to prove himself guilty of the "sin of ignorance," by asking "Where is Pittsburg, Mississippi."

**LOUISIANA.** — It is stated in the New Orleans Advertiser that upwards of five millions of acres of land in Louisiana are subject to annual inundation, and that that amount comprises about one-sixth of the entire territory of the State. From the same paper we learn that the gross amount of land under cultivation does not exceed forty thousand acres, the annual product of which is about ten millions of dollars, or an average of two hundred and fifty dollars per acre. In view of these singular and striking facts, the editor urges the necessity of suitable efforts to reclaim the inundated lands, the profits arising from which would, he contends, be enormous.

The New-Orleans Bee says, we announce with much pleasure that the bill incorporating the company for draining the marshes in the neighborhood of New Orleans passed some days ago in the Senate, has been adopted in the house of Representatives.

The Caspian sea, which in part divides Europe and Asia, is the largest lake in the world. Its area is computed to be 150,000 square miles. It is a remarkable fact, that the surface of this lake is three hundred feet below the level of the ocean. — *American Magazine*.

## MARRIED.

In Buckfield, Mr. Isaac Beane, of Caldwell, to Miss Betshelba L. ng.  
In Hallowell, Mr. Dwight Minor to Miss Joanna Kinney.  
In Brook, Mr. William Dwelly to Miss Mary Banks.  
In Waterville, Nephew D. T. zier, Esq. to Miss Eliza Higgins.  
In Enfield, Mr. Osgood C. Morton, of Moscow, to Miss Mercy B. Cleveland, of E.  
In Jefferson, Mr. Moses Reeves to Mrs. Rosanna McCurdy; Mr. John McLain to Miss Elizabeth Reeves.

## DIED.

In Portland, Mr. Eben D. Niles. Mr. James R. Russell aged 60.  
In Bloomfield, Mr. Joseph Sawyer, aged 49.  
In Belfast, Mr. Reuben Kimball, aged 62.  
In Jefferson, Mr. Gardiner Reeves, aged 19.  
In Elliot, Mrs. Elizabeth, wife of Mr. Wm. Randall, aged 40.  
In Acton, Mrs. Mary, wife of Mr. Stephen Watson, aged 64.

## CHARLES H. PARTRIDGE, TAILOR.

WOULD respectfully inform the citizens of Gardiner and vicinity that he has taken the shop opposite C. Sager's Hotel, where he intends carrying on the Tailoring Business in all its branches. He flatters himself by constant attention to the business, he may share a part of the public patronage. Particular attention will be paid to Cutting. Gardiner, April 11, 1835.

## TO OWNERS OF LOGS IN THE KENNEBEC RIVER OR ITS TRIBUTARIES.

AT the late session of the Maine Legislature an Act was passed establishing a Corporation by the title of the *Kennebec Log Driving Company*. The object for which this Company was incorporated is to drive from the Forks to the Boons in Gardiner, or such intermediate place as the owners may wish, the log and other timber which may yearly be put into the Kennebec river by the members of the Corporation.

The Act provides that the officers of the Corporation shall be a Moderator, Clerk, Treasurer, and five Directors to be chosen annually. The Directors appoint a Master Driver and have the general direction of all the business pertaining to driving the River and appropriating the expenses upon the several owners. All logs in said River not marked, usually denominated "prize logs," are made the property of the Corporation. The expenses of driving the logs are to be equally assessed upon the logs of each member in proportion to the quantity driven to the place of destination. It is made the duty of each member to file with the Clerk in writing, on or before the tenth day of June in each year, a statement under oath of the number of feet board measure, of his logs intended to be drove down the river, and also of the marks put on said logs. And also a like statement of the number of feet actually driven to the places of destination. The Act provides that the first meeting should be called in Gardiner on the 27th March inst., and there held and the Corporation organized. — The Act of Incorporation accepted — a code of By laws adopted, and the officers for the ensuing year were chosen. Parker Sheldon of Gardiner was elected Moderator; Daniel Nutting of Gardiner, Clerk; Hiram Stevens of Pittston, Treasurer; and David Scribner, of Topsham, Geo. W. King of Portland, J. C. Bowman of Gardiner, Josiah H. Hobbs of Waterville and Samuel Weston of Milburn, Directors.

By the provisions of the By-laws any owner of logs or other timber in Kennebec River or its tributaries, may become a member of the Corporation, by leaving a written request to that effect with the Clerk of the Corporation, and may at any time withdraw from the Corporation by leaving a like request with the Clerk, and previously paying all debts and assessments due from him to the Corporation.

Printed copies of the Act of Incorporation and of the By-laws may be had on application to the Clerk of the Corporation.

All persons desirous of becoming members and thus availing themselves of the benefits of the Act, are respectfully requested to leave their names with the Clerk, together with a description of their respective marks or marks, as soon as conveniently may be, as it is essential that speedy arrangements should be made for driving.

By a vote of the Corporation, the Moderator was directed to prepare and publish the foregoing notice. P. SHELDON, Moderator. Gardiner, March 23th, 1835.

## THE TICONIC,

Capt. WM. E. HARRIMAN,

HAVING been put in complete order, will run during the present season, when the water is sufficiently high between

## WATERVILLE AND BATH.

Leave WATERVILLE every Monday, Wednesday and Friday morning at 8 o'clock.  
Leave BATH every Tuesday, Thursday and Saturday morning at 7 o'clock.

## FARE.

From Waterville to Augusta,	75 cts.
" " " Hallowell,	87 1/2
" " " Gardiner,	1 00
" " " Richmond,	1 50
" " " Bath,	2 00

Intermediate places in proportion.

When the water is too low for the Ticonic to go to Waterville, she will run between AUGUSTA and BATH every day (Sundays excepted) at the same rates of Fare.

Leave AUGUSTA at 2 o'clock, A. M.

" BATH at 2 o'clock, P. M.

Freight taken at the usual rates. Apply to the Captain on board, or to J. R. PHILLIPS, Waterville — (CARRER'S HOTEL, Augusta) — A. Wall, Hallowell — A. T. PERKINS, Gardiner — JOHN ELLIOT, Bath. Gardiner, April 14, 1835.

## LIST OF LETTERS

Remaining in the Post Office Gardiner, Me. April 1, 1835.

A. Edwin Adams.	Dennis Mars.
B. William Bray.	Thomas H. McCauland.
C. John Brann.	Cyrus B. Norris.
D. John Blanchard.	Edwin Neal.
E. Martha Brown.	Albert Newell.
F. Patrick Campbell.	James O. Page.
G. Edgar M. Churchill.	Oliver P. Quincy.
H. Charles M. Cudde.	Ruel Rice.
I. Alanson H. Daugherty.	George S. S.
J. John Eastman.	Zebedee Sargent.
K. Gibbons Edgcomb.	Gardiner Spear.
L. Barnard Goodrich.	Eliza J. Stinson.
M. John C. Haskell, (2)	Richard Shackly.
N. Robert Hamford.	Stinson Sewell.
O. Betsy Herrick.	George Shaw.
P. Israel Hutchins, Jr.	R. H. Sawin.
Q. David Huse.	I. D. Simmons.
R. John Lamberton.	John Turner.
S. Vitoria A. Landon.	John W.
T. D. Lancaster.	James Waire.
U. Sylvia Merrill.	Mary Wentworth.

WILLIAM PALMER, P. M.

NOTICE is hereby given that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of ISAAC STAPLES, late of Gardiner in the county of Kennebec, married, deceased, intestate, and has undertaken that trust by giving bond as the law directs: — All persons, therefore, having demands against the said estate are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

WM. PARTRIDGE, Adm'r.

Gardiner, March 10, 1835. 16

NOTICE is hereby given that the subscriber has been duly appointed Administrator of all and singular the goods and estate which were of THOMAS GILL-PATRICK late of Gardiner in the county of Kennebec, Esquire, deceased, intestate, and has undertaken that trust by giving bond as the law directs: — All persons, therefore, having demands against the said estate, are desired to exhibit the same for settlement; and all indebted to said estate are requested to make immediate payment to

WM. PARTRIDGE, Adm'r.

Gardiner, April 13, 1835. 16

PRINTING of all kinds executed on the most reasonable terms at this Office.



For the Christian Intelligencer.

# DESTRUCTION OF SODOM AND GOMORRAH.

These famous cities, once the pride of man, Rich in the things of earth, and noble, grand, And beautiful in appearance; where once Jehovah's blessing rested, where pleasure, Peace, and joy prevailed, and where trade was brisk, And lucrative, and fair, because corrupt — Exceedingly corrupt, and vain, and proud. Vile were the hearts of the inhabitants, And only vile, save Lot and Abraham, And their small families. These, by angels Were advised of that destruction, heaven Had awfully denounced upon the mass Of that degenerate race, and by which The cities of the Plain should be laid waste. Yes, angels from the Lord were sent, to lead The righteous forth, from death to life, And peace, and joy and comfort. Even thus Does God watch over his children who obey His word, and walk in his commands — he will Not leave them, but provide for their escape. Abraham, the just — the father, friend, and Intercessor of the faithful, knew well The mind of the Eternal Majesty. Long had he pleaded in their behalf with God, As one would plead for his own life. "O God," Said he — "these cities spare, the righteous save. There may be fifty, just and righteous here And wilt thou not for them thy mercy show? Willst thou, the righteous, with the wicked slay? SHALL NOT THE JUDGE OF ALL THE EARTH DO RIGHT?"

Thus spake the Lord, — "if ten be found, whose hands Are clean, whose hearts are pure, and right, I will avert the awful judgment, and Will not destroy but save." Ten could not in The whole Plain be found. God went his way, And Abraham to his place returned, safe, Disconsolate, and perplexed. In anguish Awful, he the dreadful hour awaited. When all the grandeur, pomp, and show; when all The wealth and glory, all the world could great Should by the arm of Heaven be hurled to naught — Heavens! — everlasting ruin. The hour Big with awful events drew nigh. Silence Through out the vast expanse of Heaven ensued. A deathlike stillness hung heavily o'er The multitude of those devoted to destruction. Awful moment! The scene changed! Vivid Lightnings played along the firmament. Peals Of awful — deafening thunder made the heavens Tremble, and the earth to reel; when from The throne of God, descending, brimstone, and Fire swept the whole Plain in flames. How grand, How strange, and how alarming was the scene, Mingling promiscuous, in one common Group, with bleeding hearts, the base multitude Forbade impending vengeance, and in pain Acute, witness'd the warring of the flames. The tempest raged, the sky was wrapt in Midnight dreariness, the earth was heaving Groans, big with portentous evil. Roused to An awful sense of what awaits them, they Gasp for breath, and inhale the atmosphere, Which, poisoned, aside on the work of death; The lofty spire, the dome, the turretted Steeple, consuming, and consumed, crashing Fall forever. Temples, ravaged by The flames, mingle in the common ruin, Man, the cause of all this desolation Scorch'd by the raging, tossing sea of fire — In fell despair, yields up the ghost and dies. Old men and matrons, young men and maidens, Children and infants, meet one common fate. Nature convulsed Groans out her approbation. Earth retreats Towards the centre of the etheric ball, And from the liquid magnitudes below Waters sulphureous, gush and fill the chasm. Where once these cities, great, and populous And imposing, stretched along the Plain, The lake Asphaltites is seen, upon Whose surface linger moments of the Scene distressing, when all was hushed in death. Shortly distant from the area of this Huge and dreadful woe, — the retribution Of Almighty God for sin; Eternal Greatness, in awful manner, his power Displayed, to punish disobedience — There, Lot's wife a pillar of salt becomes. SAGEVILLE.

## THE RECONCILIATION.

"Well, I think it's likely; but don't tease me any more. Your brother has married a poor girl, one whom I forbade him to marry, and I won't forgive him if they starve together."

This speech was addressed to a lovely girl scarcely eighteen; beautiful as the lily that hides itself beneath the dark waters. She was parting the silvery locks on her father's high handsome forehead, of which her own was a miniature, and pleading the cause of her delinquent brother, who had married in opposition to her father's will, and had consequently been disinherited. Mr. Wheatly was a rich old gentleman, a resident of Boston. He was a fat good natured old fellow, somewhat given to mirth and wine, and sat in his arm chair from morning until night, smoking his pipe, and reading the newspapers. Sometimes a story of his own exploits in our revolutionary battle filled up a passing hour. He had two children, the disobedient son, and the beautiful girl before spoken of. The fond girl went on pleading:

"Dear father, do forgive him; you don't know what a beautiful girl he has married, and —"

"I think it's likely," said the old man; "but don't tease me, and open the door, a little, this playroom smokes so."

"Well," continued Ellen, "won't you just see her now? — she is so good; and the little boy looks so innocent."

"What did you say?" interrupted the father, "a boy! have I a grand child? Why, Ellen, I never knew that before! but I think it's likely. Well, now give me my chocolate, and then go to your music lesson."

Ellen left him. The old man's heart began to relent.

"Well," he went on, "Charles was always a good boy, a little wild or so at college, but I indulged him; and he was always good to his old father, for all he disobeyed me by marrying this poor girl; yet, as my old friend and fellow-soldier, Tom Bonner used to say, we must forgive. Poor Tom! I would give all my old shoes I have got, to know whatever become of him. If I could but find him or one of his children! Heaven grant they are not suffering! This playroom smoky room, how my eyes water! If I did but know who this poor girl was, that my Charles has married; but I have never inquired her name. I'll find out and —"

"I think it's likely," said the old man. Ellen led into the room a beautiful boy, about two years old. His curly

hair and rosy cheeks could not but make one love him.

"Who is that?" said the old man wiping his eyes.

"That — that is Charles's boy," said Ellen, throwing one of her arms round her father's neck, while with the other she placed the child on his knee. The child looked tenderly up into his face, and lisped out,

"Grand-pa, what makes you cry so?"

The old man clasped the child to his bosom, kissed him again and again. After this emotion had a little subsided, he bade the child tell his name.

"Thomas Bonner Wheatly," said the boy, "I am named after grand-pa."

"What do I hear?" said the old man, "Thomas Bonner, your grand-father?"

"Yes," lisped the boy, "and he lives with me at —"

"Get me my cane," said the old man, "and come Ellen; be quick, child."

They started off at a quick pace, which soon brought them to the poor, though neat lodgings of his son. There he beheld his old friend, Thomas Bonner, seated in one corner, weaving baskets, while his swathed limbs showed how unable he was to perform the necessary task. His lovely daughter the wife of Charles, was preparing their frugal meal, and Charles was out seeking employment to support his family.

"It's all my fault," sobbed the old man as he embraced his friend, who was petrified with amazement.

"Come," said Mr. Wheatly, "come all of you home with me, we will all live together, there is a plenty of room in my house for us all."

By this time Charles had come. He asked his father's forgiveness, which was freely given, and Ellen was almost mad with joy.

"O, how happy we shall be!" she exclaimed, "and father will love our little Thomas so, and he'll be your pet, won't he father?"

"Ay," said the old man, "I think it's very likely."

## AN UNGRATEFUL SON.

Once on a time, there was a man who had a family of ten children, on whom he doated with the fondness of parental affection. He was very wealthy and every thing which wealth and the tenderest kindness could do for the happiness of his children was done by the parent. It came to pass that the parent found it necessary to make a journey to a far country and leave the family alone for a season. He promised he would make all diligence to return. He assured them that the land where he was going was a land of delight, and he intended to purchase an estate and fit up a mansion for his family, and the moment this was done, he would come and take them along with him to the better and happier country. He left them saying, "My peace be with you."

He had not been gone long before the eldest son called the family together and said he had a message from his father which he would lay before them.

The children flocked around him, and with a solemn look and voice he addressed them as follows:

"I perceive with sorrow that you are all resting in confidence that our father will take care of us all, and make us happy; and you are giving yourselves no trouble about your welfare. It is time that you were awake lest this carnal security prove your ruin. I have heard from our father and I am credibly informed that he is as he saith preparing a mansion for us; but it is not such a mansion as you anticipate. It is divided into two parts, one of which is none other than a furnace of fire. In that furnace he is going to burn five of his children alive; and the other five, myself among them, will be his favorites and roll in affluence, and enjoy his presence and smiles. But you, ye reprobates, he will torment and render as miserable as his power is able."

Such was the solemnity of voice and manner with which the speaker delivered his message and declared it came direct from his father, that the children believed the story, and from that hour joy departed from that house. Can you kind reader imagine a more wicked or ungrateful son than this? He made the lie himself and told it to the children that he might make gain of them by selling to his brethren his interest with the father on their behalf. He was a wicked child and of all the family deserved most the displeasure of the parent. Think of this when thou hearest men tell a similar story of thy Saviour, who has gone to prepare a mansion for you, in that country where the wicked cease from troubling and the weary are at rest. — *Inquirer and Anchor.*

What doth God require? Fellow mortal, — would you learn your duty to God, place but little reliance on what is taught you by the contradictory statements of many religious teachers in the present day. For you will hear them enforcing the rigid observance of forms and ceremonies the great necessity of a *miraculous change* — which, after all, in too many instances, means nothing more nor less than to become one of "our sect." — and then to crown all, you will hear it declared that all who do not take heed to these their sayings will be made miserable forever! We confess we always feel for the weakness of poor human nature when we see such a spirit as

this manifested and would strive to direct our fellow men to the light of the sacred scriptures. There we read as follows:

"Wherewith shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God."

Here you are presented with the command of God; that is what he requires of man. It is that which cannot benefit the Father of our spirits himself, for he is above being benefited by his creatures. But its tendency is to benefit man — to make him better — to lead him in the way of life, and to fill him with that peace which passeth understanding. Reader, the Lord give thee wisdom to obey this voice of eternal Love.

## E. HUTCHINS & CO'S

### NEWLY IMPROVED INDELIBLE INK.

E. H. & Co. have, by means of their new chemical compound, been enabled to offer the public a very superior article of durable ink, in boxes only one sixth the usual size, yet containing the same quantity.

The prominent qualities of this ink are, that it is black at the moment of writing, and after having been exposed to the sun for a few hours, will become a beautiful jet-black, and may be relied on as indelible. The proprietors flatter themselves, that its superior blackness, durability and convenience, will recommend it as highly to the public generally, as its extreme portability does to travellers.

Be sure that each box is accompanied with the fac-simile of E. Hutchins & Co.

The true article is prepared by them only, at No. 110, Market Street, Baltimore. (op stairs.)

For Sale by B. SHAW & CO., Agents, Gardiner, Jan. 13, 1835.

## STATE OF MAINE.

To the Hon. the Justices of the Supreme Judicial Court now holden at Augusta in the County of Kennebec by adjournment of said Court from the first Tuesday of October, A. D. 1834.

SHEPHERD DAVIS of Hallowell in said County, Baker, libels and gives this Hon. Court to understand and be informed, that on the twelfth day of November A. D. 1829, he was lawfully married to Emeline McCausland now Emeline Davis, and has always conducted towards her as a chaste and faithful husband, yet said Emeline neglecting and violating her sacred vows and duty since said marriage on the twentieth day of August, A. D. 1834, at said Hallowell committed the crime of adultery with one John R. Gibson.

Also for that on the twenty-eighth day of January A. D. 1835 and on divers other days in said month of January at said Hallowell said Emeline did commit the crime of adultery with said Gibson.

And said Shepherd gives this Hon. Court further to understand and be informed that said Emeline has left and removed from this State and she is now resident out of this State in place to the said Shepherd unknown. Wherefore the said libellant prays right and justice and that he may be divorced from the bonds of matrimony between him and his said wife Emeline and as in duty bound will ever pray.

SHEPHERD DAVIS.

March 21, 1835.

KENEDEC, SS.

At the Supreme Judicial Court began and holden at Augusta within and for said County on the first Tuesday of October A. D. 1834 and by adjournment on the third Monday of March A. D. 1835.

AND now in this term the Court order, that the libellant notify the said Emeline Davis to appear at the next term of this Court to be holden at Augusta within and for said County on the first Tuesday of June next, by publishing a true and attested copy of this libel and of the order of Court thereon, three weeks successively in the Christian Intelligencer printed at Gardiner in said County, the last publication to be thirty days at least before said next term, that she may then and there appear and shew cause (if any she have) why the prayer of said libellant should not be granted.

Attest: J. A. CHANDLER, Clerk. A true copy of the libel and order of Court thereon. Attest: J. A. CHANDLER.

## TO INVALIDS.

DR. RICHARDSON, of South Reading, Mass. has (in compliance with the earnest solicitations of his numerous friends,) consented to offer his celebrated *Vegetable Bitters and Pills*.

To the public, which he has used in his extensive practice more than thirty years, and they have been the means of restoring to health thousands of Invalids, pronounced incurable by Physicians.

No. 1. Are recommended to Invalids of either sex, afflicted with any of the following complaints, viz:—Dyspepsia; Sinking; Faintness; or Burning in the Stomach; Palpitation of the Heart; Increased or Diminished Appetite; Dizziness or Headache; Constipation; Pain in the Side; Flatulency; Weakness of the Back; and Bilious Complaints.

No. 2. Is designed for the cure of that class of inveterate diseases, which arise from an impure state of the Blood, and exhibit themselves in the form of Scald Head in children and various other cutaneous diseases. It is an excellent remedy for Females afflicted with a sore mouth while nursing or at any other time.

Plain and practical directions accompanying the above *Vegetable Medicines*, and they may be taken without any hindrance of business or amusement, and will if persisted in, prevent and cure numerous diseases, which daily send many of our worthiest to a premature grave.

Observe that none are genuine without the written signature of NATHAN RICHARDSON & SON, on the outside wrapper.

For sale by JAMES BOWMAN, Gardiner; David Griffith, Portland; Thomas Chase, North Yarmouth; H. M. Prescott, Brunswick; Samuel Chandler, Winthrop; Otis C. Waterman, New Gloucester; Nathan Reynolds, Lewiston; E. Latham, Gray; A. E. Small, Saco. eply 8

## SILK HATS,

MANUFACTURED and for sale at J. HOOP'S Store in Water Street.

J. H. would respectfully inform his customers and the public generally of the following: he continues to carry on the silk hat making business, and will be able to furnish as good and handsome an article of this kind on as reasonable terms as can be obtained in any other store. Particular hats made to order at very short notice. Hats ordered in the morning will be made and ready in the evening; therefore he would respectfully solicit all persons who wish for a handsome and durable hat to call and examine before they purchase elsewhere. Also, as usual, a large and handsome assortment of FUR HATS, both black and drab of his own manufacture. Also, New York and Boston Hats of all the fashionable style. Augusta, April, 1835.

## THE GARDINER SAVINGS INSTITUTION.

Incorporated by an act of the Legislature.

THE design of this Institution is to afford to those who are desirous of saving their money, but who have not acquired sufficient to purchase a share in the Banks or a sum in the public Stocks, the means of employing their money to advantage, without the risk of losing it, as they are too frequently exposed to do by lending it to individuals. It is intended to encourage the industrious and prudent, and to induce those who have not hitherto been such, to lessen their unnecessary expenses, and to save and lay by something for a period of life, when they will be less able to earn a support.

The Institution will commence operation the THIRD WEDNESDAY OF JULY, 16th inst. The Office for the present will be kept in Gardiner in the brick building nearly opposite the Gardiner Bank, where deposits will be received every Wednesday from 12 o'clock at noon to 1 o'clock P. M. Deposits received on the first Wednesday of Aug.; next and previous thereto will be put upon interest from that day. Deposits received subsequently will draw interest from the first Wednesday of the succeeding quarter agreeable to the by-laws.

Deposits as low as one dollar will be received; and when any person's deposits shall amount to five dollars they will be put upon interest.

Twice every year, namely on the third Wednesday of every January and July, a dividend or payment will be made at the rate of four per cent. per annum on all deposits of three months standing.

Although only four per cent. is promised every year, yet every fifth year all extra income which has not been divided and paid will be divided among those whose deposits are of one year's standing in just proportion to the length of time the money has been in according to the by-laws.

It is intended that the concerns of the Institution shall be managed upon the most economical plan, and nothing will be deducted from the income but the actual expenses necessary to carry on the business, such as a moderate compensation to the Treasurer, room rent, and other small incidental expenses.

The TRUSTEES will take no emolument or pay for their services, having undertaken the trust solely to promote the interests of those who may wish to become depositors; and no member of their body, nor any other officer of the Institution can ever be a borrower of its funds.

No deposits can be withdrawn except on the third Wednesday of October, January, April, and July, but the Treasurer may pay any depositor who applies on any other Wednesday for his interest or Capital or any part thereof, if the money received that day be sufficient for the purpose; and one week's notice before the day of withdrawing must be given to the Treasurer.

The benefits of the Institution are not limited to any section, but are offered to the public generally. As no loans are to be made by this Institution on personal security, it is plain that this affords a safe investment for the depositors than lending to individuals.

Monies may be deposited for the benefit of minors, and if so ordered at the time, cannot be withdrawn until they become of age.

Those who do not choose to take their interest from time to time will have it added to their principal or sum put in, and shall be put upon interest after three months; thus they will get compound interest.

The Treasurer, by the Act of incorporation is required to "give bond in such sum and with such securities as the corporation shall think suitable."

The officers are:

ROBERT H. GARDINER, PRESIDENT.  
TRUSTEES, Peter Grant, Esq., Hon. George Evans, Edward Swan, Esq., Alfred G. Lithgow, Esq., Arthur Berry, Esq., Mr. Henry B. Hoskins, Capt. Enoch Jewett, Mr. Henry Bowman, Mr. Richard Clay, Capt. Jacob Davis, Rev. Dennis Ryan, Geo. W. Bachelder, Esq., ANSEL CLARK, Treasurer, H. B. HOSKINS, Secretary. Gardiner, July 3, 1834.

## J. N. CROOKER,

WATERVILLE.

HAS just received from Boston, an assortment of Universalist Books, which he will sell at Boston prices, among which are the following:

Paige's Selections  
Smith on Divine Government  
Ballou on the Parables  
Rayner's Lectures  
Ballou's Examination  
Mellen's History of Universalism  
Ballou's 2d Inquiry  
Winchester's Dialogues  
Life of Murray  
Hutchinson's Apology  
Ballou's Sermons  
Hell Torments Overthrown  
Familiar Conversations  
Latest news from Three Worlds  
Christian Universalist  
Davies' Discussion  
Convention Sermons  
Cobb's Sermons  
Reply to Haves  
Appeal to the Public  
1st Vol. Universalist  
Ballou's Examination of Channing  
Universalist Hymn Books  
An assortment of Tracts.  
Waterville, May 31, 1834. 3\*22

## FEATHERS

JUST received and for sale by GREEN & WARREN. July 8, 1834.

## Saw Mill Gear.

TWO be sold low the gear of a Saw mill, consisting of WATER WHEELS with iron rims, cranks, &c. RAG WHEELS and also a MILL CHAIN 109 feet in length.

The above will be sold together or separately. H. B. HOSKINS, Agent. Gardiner, June 30, 1834.

## COPARTNERSHIP DISSOLVED.

THE Copartnership heretofore existing under the firm of S. O. BRADSTREET & Co. is this day dissolved, and all business of said firm will be settled by S. O. BRADSTREET.

R. H. GARDINER, JR., for late firm TOBEY & GARDINER. Gardiner, October 29, 1834. 45 6m

## Lumber Dealers, Take Notice.

TWO first rate SHINGLE MACHINES made by an experienced workman and warranted to do as good work as any in use if rightly managed, are offered low to close a concern. For further particulars apply to JAMES G. DONNELL of Gardiner, Me., where said Machines may be seen, or by letter to the subscriber in Boston, Mass.

February 24, 1835. SAMUEL BOYDEN. 9 5w

## Dissolution of Copartnership.

NOTICE is hereby given that the Copartnership heretofore existing between William Cooper, James N. Cooper and Alexander Cooper, under the firm of WILLIAM COOPER & Co. is this day by mutual consent dissolved and all persons to whom said firm is indebted are requested to call on William Cooper for payment and all persons indebted to said firm are requested to make payment to the said William Cooper.

WILLIAM COOPER, ALEX. COOPER, JAMES N. COOPER. Pittston, 21st February, 1834. 8w 10

PRINTING of all kinds executed on the most reasonable terms at this Office.

## LOVEJOY & BUTHAN,

RESPECTFULLY inform their friends and the public, that they have commenced the

## Saddle, Harness, Collar and Trunk Making Business,

Between the two Hotels in Gardiner, on Water-street, At the sign of the Horse.

Where they will keep constantly on hand and for sale, Gentlemen's Riding SADDLES made of the best Southern Stock, Likewise, common Saddles, made strong and durable for country service.

Sleigh Harnesses, some very elegant with Patent Poles and Blinds to match.

All kinds of Plated HARNESSES made of the best oak tanned Leather; Black, Brass and Potted saddles, and made of Southern Leather.

Bridles, Martingales, Halters, Valises, Portmanteaus, Post and Saddle Bags, Cartridge Boxes and Belts and all kinds of Equipments, and an assortment of Whips.

The above articles will be sold cheap for CASH, country produce or on approved credit.

Old Chaises and Harnesses repaired on the shortest notice.

Gardiner, June 25, 1834. 26

## STIMPSON'S

CELEBRATED BILIOUS PILLS.

MOST diseases incident to this and other climates, are induced in a great degree from a collection of cold, viscid phlegm and bile on the inner coats of the primæ, occasioned by frequent colds and obstructed perspiration. The stomach ceases to perform its office properly, digestion is impaired, the secretions become morbid, the blood depraved, the circulation obstructed or accelerated, and a long train of diseases are thereby induced which may terminate seriously if not fatally.

For these complaints and all their attendant evils STIMPSON'S BILIOUS PILLS have by long and general use in this and other States of the Union, been found to be the safest and most effectual remedy that has ever been discovered. They are proper for any age of either sex in most all situations and circumstances.

Among the various complaints proceeding from the causes above mentioned and for which these Pills have been found peculiarly beneficial, are, pain in the head, dizziness, stupor, flatulency, foul stomach, colic, fits, worms, costiveness, jaundice, dysentery, &c. &c. They are a most safe, convenient and valuable Family Medicine. One dose of which, taken in season, will often save a dozen visits of a Physician, and much suffering and danger. No family should be without them. They are also an invaluable medicine for women, exposed to the fevers and bilious complaints contracted in warm climates.

The following are among the numerous testimonials with which the Proprietor has been favored by eminent Physicians. Doct. CLARK, formerly of Portland, and Doct. GOODWIN, late of Thomaston, were Physicians of acknowledged skill and great experience in the practice of medicine; and the high character and standing of the late Hon. Doct. ROSE, added to his professional skill and great practical knowledge of Medicine, cannot fail to secure for his opinions, the entire confidence of the public.

To the Public.

I have used the above named PILLS, for a number of years, both for my family and in my practice as a Physician, and knowing their whole composition, I hesitate not to recommend, and do recommend them to the public generally throughout the United States, as the safest and most useful medicine to be kept in every family, and used where similar medicines are necessary and proper. Suffering men should never put to sea without these Pills. I beg leave with due deference, to recommend to all regular Physicians, that they make use of them in their practice; they being, in my opinion, the best composition of the kind for common use.

DANIEL CLARK.

Portland, Me. October, 1823.

Having examined the composition of which the Pills of Mr. Stimpson are made, I am of the opinion that they are a safe and efficacious cathartic, and I believe them faithfully prepared.

THOMASTON, Jan. 21, 1834. DANIEL ROSE.

I hereby certify that I have used Mr. Brown Stimpson's PILLS in my practice, and knowing their composition am of the opinion that they are useful and efficacious medicines in private families, and particularly for those who are bound to sea.

THOMASTON, Jan. 11, 1826. JACOB GOODWIN.

Very many Physicians have adopted the use of these valuable PILLS in their ordinary practice. They are prepared with great care, the Proprietor trusting to no one to make them except under his own immediate superintendence.

General Agents for the sale of these Pills in Kennebec, JAMES BOWMAN, Gardiner; T. B. Merriell, Hallowell, and W. & H. Stevens, Pittston. Jan. 28, 1835. 5

## HOUSE FOR SALE.

THE Subscriber offers for sale his DWELLING HOUSE, situated in Gardiner Village. To citizens of this Village no description is needed, but if any person elsewhere, wishes to purchase a pleasant residence in the flourishing village of Gardiner, he may rest assured, none more pleasantly and conveniently situated can be found here. The house is two stories, with an ell, wood-shed and stable attached. It commands a beautiful view of the river for two miles, with all the wharves on both sides and at Bowmore Point. The lot contains about 3-4ths of an acre and is situated upon two streets, and all the stages pass by it every day.

The premises will be sold at a great bargain, as the subscriber contemplates a change in his business which may require a change of residence.

N. B. THE FURNITURE, or such portions of it as may be wanted, will also be sold to the purchaser of the house, if desired. P. SHELDON. Gardiner, 1835.

## Compound Syrup of ICELAND MOSS.

For the cure of Colds, Whooping-Cough, Spitting of Blood, and Consumptions.

ICELAND MOSS grows plentifully in the island of Iceland, from whence it takes its name, and in all the high northern latitudes of Europe and Asia, where its medicinal qualities have been long known, and highly appreciated. This plant contains a larger proportion of VEGETABLE MUCILAGE than any other known substance, and in combination with a bitter principle which acts most beneficially in giving strength in cases of great weakness and debility of the lungs. The knowledge of many of our most valuable medicines, for the cure of diseases, have been obtained from observing their effect on brute animals; so in the case of this most invaluable Moss. Its virtues were first discovered by their effects on the hardy long-lived and sagacious Rein-Deer, which derives its principal nourishment from the ICELAND MOSS, and whose milk becomes so highly induced with its Balsamic qualities, that it is used with the greatest confidence as a sovereign remedy by the inhabitants of all those countries, for the cure of all diseases of the breast and lungs. In France, this compound has long been known, and extensively used; and to its salutary effects, as much as to the salubrity of the climate, is probably owing the very small number of fatal cases of consumption in that country, compared with Great Britain and the United States. This Syrup contains all the medicinal virtues of the Moss in the most concentrated form, and is prepared from the original receipt from Paris, only by